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ABSTRACT

In order to teach students about American Indian culture, it is suggested that a chronological approach be taken in terms of where it all began, what it all means, and what of the entire Indian story is pertinent to geographic education for the student of any age. Archeology dates man's arrival in North America further and further back. This suggests that the earliest arrivals moved north along the Asiatic littoral, east by way of the Koryak corridor, and pushed into Alaska perhaps 40,000 years ago. Time and the new environments helped to differentiate 3 contemporary cultures in the 3 different environments in the western America of some 12,000 to 10,000 years ago: the bison hunters, the basketmakers, and the millers. After agriculture was developed in Mexico about 5000 B.C., the agricultural arts were diffused both north and south. By the time Europeans arrived, hunters of bison lived on the Great Plains, farmers lived in Mexico and the American Southwest, and groups who supplemented their agriculture by hunting lived in the East. Finally, at present, Indians have reached a stage of disadvantagement, the aspects of which can be taught at all levels of the school program. (LS)

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TEACHING THE AMERICAN INDIAN IN THE AMERICAN SCHOOL AN ADVENTURE IN CULTURAL GEOGRAPHY

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PREFACE

This Special Publication is Daniel Jacobson's presidential address to the General Session of the Fifty-fourth Annual Meeting of the National Council for Geographic Education held in Kansas City on November 1-3, 1968. This timely topic should prove interesting and valuable to educators.

TEACHING THE AMERICAN INDIAN IN THE AMERICAN SCHOOL: AN ADVENTURE IN CULTURAL GEOGRAPHY

INTRODUCTION

It has been a decade of almost complete turmoil. We have been involved in a bloody war in Vietnam—the end of which is still not in sight. We have been witnesses to the migration of American Negroes to northern cities, to the ghettoization of Negro life, its accompanying poverty, lack of hope, and binding frustrations. We have seen the ghetto explode in Los Angeles, Cleveland, Newark, Detroit, and other American communities. We have witnessed the assassination of American political leaders—of an American President. We have been the victims of polluted water, polluted air, and murder on our highways. Crime seems to be everywhere rampant. The gun and billy-club seem to speak for law and order. We have seen the rise of the dissidents—the far right, the far left, the students—some of whom would destroy our institutions, others of whom seek only their own identity, and some who even cry for their country. The turmoil of the decade has produced deep tensions in American life and threatens the very fabric of the Republic.

The world of the school has itself been in turmoil. The decade has witnessed major battles for desegragation of the American school, has witnessed a revolution in educational gadgetry,[1] has produced the most numerous and far-reaching curriculum innovations in the history of American education,[2] and is mounting at long last a strong effort to improve teacher training.[3]

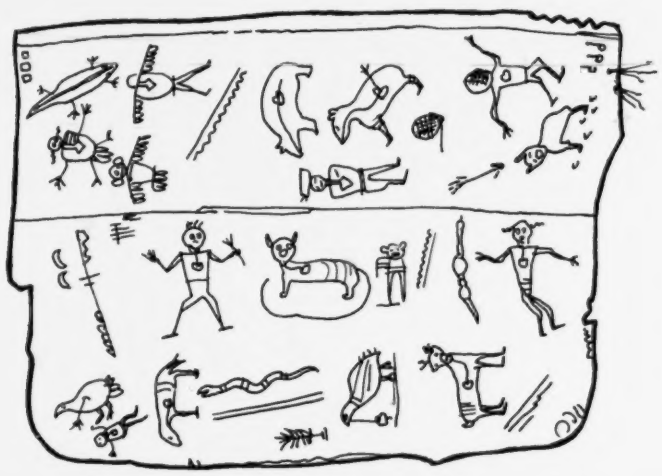
The problems of the country are well known to all of us; solutions to them, however, are not quite so readily apparent.

What can we in education, particularly geographic education, do to help solve the problems? How, in short, can we help to save the Republic?

We can by no means make the ultimate decisions. But we can focus, microscope sharp—using every bit of geographical skill that we can muster—upon the social imperatives of our times. The problems of urbanization, the nature of ghetto or reservation life, the origins and dispersals of human populations, the questions of pollution, crime, poverty, and war are all susceptible to geographical analysis. So, too, is the all-important process of culture change. And all lend themselves well to treatment in the classroom.

A CASE IN POINT

Tonight we focus upon a case in point, a minority group long a problem in the American community, and as Gilberto Freyre has suggested, "the first culture to be subtly and systematically degraded."[4] Struck by the savage onslaught of Europeans and Americans both, the Indians reeled back. By 1802 not an Indian remained in what is now the State of New Jersey and Lenni-Lenape remnants could be found in Canada, Pennsylvania, and points west.[5] In North Dakota, the Mandan, ravaged by smallpox in 1764 and again in 1837—their numbers reduced from 9,000 to a bare 150—managed through the chaos to retain their culture and identity; their women married Hidatsa men, and men from other tribes, but raised their children in the Mandan way.[6] Unfortunately, however, time would provide only for Mandan extinction. Farther south, the Koasati of Alabama, members of the viable Creek Confederacy, and long-time friends of the French traders, were dealt a paralyzing blow by the Treaty of Paris, 1763.[7] Fearful of the English newcomers the



Koasati inaugurated a series of migrations that would lead them—quite shattered—to Louisiana, Texas, and Oklahoma. Perhaps they were the lucky ones; other tribes of the South were forced to walk what the Cherokee described as "the Trail of Tears."

From every quarter of the Americas tales of woe, of change, of new adaptations, of reductions to mission or reservation, of degradation and frustration, and despite the efforts of Washington—the General Allotment Act of 1887,[8] the Indian Reorganization Act of 1934,[9] the Termination Resolution of 1953,[10] and

the good intentions since—still no real solution to the centuries old Indian problem.

Where did it all begin? What does it all mean? What of the entire Indian story is pertinant to geographic education?—to the student in the tender years?—in the middle grades?—in senior high school?

It occurs to me that four items are especially significant: 1) the question of Indian origins and migrations, 2) the rise and development of the distinctive Indian cultures, 3) the changes that have occurred in Indian cultures through time, 4) the present-day Indian and the conditions under which he lives.

THE QUESTION OF ORIGINS AND MIGRATIONS

Strange notions have long been held concerning the origins of the Indians. Individual enthusiasts have championed Indian origins from Egypt, Carthage, Spain, Scandinavia, Wales, the mythical islands of Atlantis and Mu, West Africa, Tatary, and northeastern, southeastern, and southeastern Asia.[11] Edward King, the Viscount Kingsborough, a passionate lover of Mexican antiquities, believed until his dying day in 1837, that the Indians of Mexico were descended from the so-called ten "Lost Tribes" of Israel, who supposedly reached North America in the 5th century B.C.[12] *The Articles of Faith for the Book of Mormon*—still part of the creed of the Church of Latter Day Saints—notes that North America was originally settled by Jaredites, probably Sumerians, who wondered to these shores directly from the Tower of Babel, and later by Lehi, the Hebrew, and his followers who arrived in the 7th century B.C. While the Jaredites vanished from the earth in the 2nd century B.C., the seed of Lehi continued to thrive. A group of his descendants—the Lamanites—became the American Indians.

Long-range dating in archeology, however, has continued to push the time of man's arrival in North America further and further back. *Folsom* point discoveries made in New Mexico in 1926, and in many places east of the Rockies subsequently, indicated occupation by man of the American earth at least 10,000 years ago.[13] Stones implements and hearths, associated with bison, mammoth, and mastodon remains unearthed in Sandia Cave, New Mexico in 1935, pushed man's beginnings on the continent to perhaps 15,000 years ago.[14] More recently radiocarbon dates in excess of 20,000 years for hearths, split and burned animal bones, and a few stone implements were published for Tule Springs, Nevada[15]—although largely discredited

today[16]—and even earlier radiocarbon dates have been reported from Santa Rosa Island off the California coast.[17] George F. Carter would push man's beginnings in North America even further back—perhaps to the earliest days of the Wisconsin Ice—perhaps even earlier.[18]

Certainly many of the "strange notions" concerning Indian origins are no longer tenable. The radiocarbon dates coupled with faunal remains, the associated flora, what we know of Mongoloid man himself, and the extent of the continental glaciation during the Wisconsin Ice—all brought into focus—tend to lend support to the movement by man over the Alaskan Land Bridge.[19] The earliest arrivals, moving north along the Asiatic littoral, east by way of the Koryak corridor, pushed into Alaska perhaps 40,000 years ago.[20] A later migration (perhaps 25,000 years ago) stemming from the Asiatic interior, may well have used the Lena River drainage to provide access to the Arctic shore—and ultimately to the land bridge. The migrants and their descendants may well have pursued their food supplies north of the Brooks Range, east along the Arctic coast, and south through the non-glaciated valley of the Mackenzie River. They may have set up their campsites on the Great Plains of the United States more than 20,000 years ago.

Man obviously did not cease his migrations on the Great Plains. He crossed the Rocky Mountains into the pluvial lake country of the Great Basin,[21] he crossed or bypassed the towering Sierras and settled on the Santa Barbara Coast and neighboring islands; he began his travels toward the south and east.

THE RISE AND DEVELOPMENT OF THE INDIAN CULTURES

Time and the new environments helped to differentiate the cultures. Carl O. Sauer documents three contemporary cultures in three different environments in the western America of some 12,000 to 10,000 years ago:[22] the *Old Bison Hunters,* who hunted the now extinct bison on the Great Plains; the *Old Basketmakers* who subsisted besides the pluvial lakes of Utah and Nevada on aquatic birds, fish, the meat of the ground sloth, and other animals, and the *Ancient Millers* of southern California, who ground acorns by rubbing and crushing them with handstones.

Coeval hunting cultures also existed in Eastern America.[23] In southeastern Michigan the mastodon was a favorite target[24] And evidence is mounting that other big-game hunters were busy between Alabama and Massachusetts.[25]

While the above mentioned cultures were thriving, Indian groups—no doubt Ancient Millers—were pushing south into Mexico and beyond. Their descendants were using milling stones and manos near the Strait of Magellan 8,000 years ago.[26]

Meanwhile, hunting and seed gathering economies dominated the drying Great Basin and California areas. Hunting continued to be the forte of the men of the Great Plains and the East. Stone knives, scrapers, celts, awls of bone, bannerstones, and net sinkers, found at many sites in the Delaware, Hudson, Raritan, and Passaic river valleys, and dated between 6,000 and 7,000 years ago, help to suggest the activities of New Jersey's early Indian peoples.[27] The fast-spreading hunters had moved north and east to Labrador and south and east to Florida. They had helped to occupy the entire American landscape.

THE AGRICULTURAL REVOLUTION

But a revolution of major significance was brewing in Mexico—in southern Tamaulipas and the Tehuacan Valley of Puebla. It was to change completely the relationship between man and his land. The Indians had discovered the arts of plant domestication.[28] Radiocarbon dates for gourds, pumpkins, runner beans and chile peppers found in Tamaulipas, range from 7,000-5,500 B.C.[29] During the same period in the Tehuacan Valley sometime-farmers were raising squashes and the avocado. Maize, or Indian corn, was first domesticated in or near the Tehuacan Valley about 5,000 B.C. From these Mexican centers the agricul-

tural arts were diffused both north and south. Pod corn was grown in New Mexico in about 4,000 B.C. Other varieties were also diffused to the American Southwest, and much later to the eastern parts of the continent. Maize was grown in Chiapas in 3,000 B.C. and in Peru between 1,000 and 1,500 B.C. By 500 A.D. most of the Indian peoples in the eastern part of North America were raising maize, squashes, and beans. In the historic period following the Columbian voyages maize was grown by the Indians from the upper St. Lawrence Valley to North Dakota and south to Chiloe Island in Chile.[30]

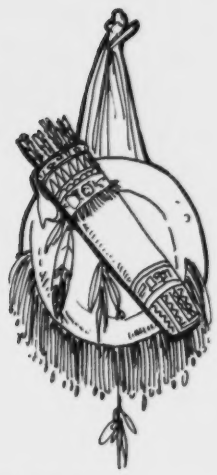
Is all of this beyond the child in the tender years?—in the middle school? Certainly not.

> To assume that we should wait to encourage and help children to gain concepts of time and change until they can handle true chronology is to deprive children of one of the important learnings of early childhood. To defer help and encouragement in this area is to frustrate a basic intellectual need of today's young children. Adults must shuttle back and forth with children from the present to the past as they react to the ever-present urge to understand what has gone before.[31]

I have seen fifth graders literally jump from their seats, arms raised high, endeavoring to answer questions concerning the "far away" and the "long age." Senior high students, not nearly as demonstrative—not nearly as vocal—are certainly more than equal to the task.

CULTURE CHANGE

By the time of the European and American conquests, the Indian cultures had been greatly diversified. Fortunately a fine device is readily available to assist the teacher and student in classifying the Indian tribes and cultures of the period—a map of the culture areas.[32] Because it is based upon the ramifications of a single attribute the economy or food area is especially useful for young children.[33] Between 1750 and 1800 caribou hunters occupied the northern reaches of the continent;[34] hunters of the new bison moved from place to place on the Great Plains; salmon fishermen and hunters of sea mammals lived on the Pacific shore between northern California and Alaska; gatherers of wild seeds occupied the Great Basin, the Columbia Plateau, and most of California; farmers lived in much of Mexico, and the American Southwest, and groups who supplemented their agriculture by gathering, hunting, and fishing lived between the Gulf Coast and the upper St. Lawrence Valley.



The peoples who dwelled in these so-called food areas—the Haida, the Hopi, the Nez Perce, the Mandan, the Dakota, the Chippewa, the Micmac, the Huron, the Iroquois—and tribes almost ad infinitum, all have their separate tales to tell in time and place. All offer painful, tragic or sometimes heartening and hopeful examples of the way man lives with respect to his fellow man and the way he lives in his environment.

A 7th grader in Louisiana undertaking a study of the Koasati, for example, might be advised by her teacher to pursue the methodology of historical geography.[35] She might soon learn that the Koasati were members of the Creek Confederacy, that they migrated from Alabama to Lousiana, that they have been on Bayou Blue, their present whereabouts, for only a relatively short time.

THE CREEK CULTURE OF 1750 AND THE KOASATI EXAMPLE[36]

The Creeks were farmers of the American Southeast. In 1750 they held the land between the Tombigbee River on the west and the Ocmulgee River on the east.[37] In earlier times Creek lands had extended to the Atlantic Ocean, but by 1750 English settlement was already pressing the Creeks westward.

The Creeks were town dwellers who lived in fifty separate communities on the Chattahoochee and Flint rivers, and the Coosa and Tallapoosa rivers.[38] English traders referred to the former as the Lower Creeks, to the latter as the Upper Creeks. One Upper Creek town was called *Koasati;*[39] it was situated in the broad lowland valley of the Alabama River.

Creek towns—the Koasati town among them—all contained a public square.[40] Four one-story rectangular buildings of wooden frame were set up in a square facing the cardinal points of the compass. Only the front of the buildings, facing the square itself, were open. Each was normally divided into three parts.

The building facing the east was given over to the men of highest rank; the buildings on the south side were occupied by the warriors; those on the north side by leaders whom the traders called "second men;" the west-facing cabin contained either the necessary apparatus for making town repairs, or was the cabin of the young people.

The town square was the public meeting place of the Creeks. Here the town leaders met to discuss preparations for war, arrangements for religious ceremonies, or simply conversed among themsevles.[41]

Complements to the public square were the *chunkey yard* and *hot house*.[42] The former was located at the southwest corner of the square, the latter at the northwest corner. Here the Creeks participated in their tribal dancing and in games such as the ball-play. The chunkey yard was the summer playground; the hot house was used in winter.

In the center of the chunkey yard stood an obelisk of pine thirty or forty feet high at the top of which a pennant was suspended. It was the object at which the warriors aimed in the bow-an-arrow contest. Shorter "slave posts" were also found in the chunkey yard. Captives of the Creeks were bound there before being burned or otherwise tortured. By 1750 the chunkey yard had already lost much of its significance. It was swept clean each day but the former rites were rarely practiced.[43]

The Creeks—the Koasati among them—participated in four economic pursuits: agriculture, hunting, fishing, and gathering.[44] Agriculture was, perhaps, the basic pursuit. Maize provided the staple crop, but was often accompanied in the same field by peas, beans, squashes, pumpkins, melons, potatoes, and rice. The work in the fields was performed by both men and women, although the initial chores of girdling the trees and preparing the ground for planting were the responsibility of the men alone. For planting the dibble, or digging stick was employed, while the only other significant implement used was a crude hoe made from a bent stick or piece of flint.[45] Fertilization, known to other Indian tribes of North America, was apparently unknown to the Creeks.[46]

On an island in the Coosa River the Koasati clans were allotted pieces of earth.[47] Each allotment was carefully demarcated by an artificial boundary. Only one levy was exacted from the clans: a fixed portion of the harvest was donated to the public granary for storage. In this way the Koasati and their Creek neighbors protected themselves during war emergencies, against poor yields, and permitted travellers through their country to be fed at the expense of the entire community. To further insure an adequate food supply individual Creek families maintained small gardens behind their dwellings in which peas, beans, maize, and pumpkins were planted. These personal plots were cared for by the women or children. Unfortunately, travelers through the Creek country did not provide the dimensions of the Creek fields. We can only estimate their size.

Hunting and fishing—the work of the men—supplemented agriculture.[48] Hunted were the deer, bear, beaver, otter, raccoon, and squirrel. The bear and the deer were the prize animals, the former for its flesh, the latter for its fat.

The favorite weapon employed for the kill was the bow of black locust or hickory, and the arrow manufactured from cane. On hand, too, was the white man's gun, the adoption of which was resisted for a time, although eventually accepted as part of a changing pattern. The Indian learned to use it well. When pursuing small game or birds the Creeks were adept in the use of the cane blowgun.

Fishing was carried on by utilizing the bow and arrow, hook and line, spear, gun, by building traps or dams, by using hand nets, fish poisoning, and the fire lure.

Gathering was the work of the women.

Trade, too, was an important factor in the economy. It had been significant even in pre-Columbian days, the Creeks ex-

changing goods with Indian tribes as far north as Lake Superior, and with their near neighbors on the Gulf of Mexico.[49] Copper, flint, and stone implements, pipes, ornaments of shell, animal skins, obsidian, and mica were exchanged. These were carried by Indian traders along well-established trails through the wilderness.

The coming of the Europeans, particularly the traders, to the Creek towns, had far reaching effects upon the Indian economy. As early as 1744 French traders had procured from the Indians 100,000 deer pelts, as well as bison, otter, and beaver skins.[50] These were exchanged for guns, bullets, powder, razors, needles, knives, woolen goods, ribbons, blue and red cloth,[51] blankets, and brandy. The English traders were also active at the time. In 1741 forty-six English traders, operating from Augusta, were engaged in trade with the Creeks and Chickasaws.[52] Their prime interest was the deer pelt for which they gave up ammunition, guns, rum, and cloth.

With two bitter competitors in the field, each attempting to secure a monopoly, the Indians stood to gain. It seems certain that the Creeks came to favor those traders who could supply them with the best goods at the cheapest prices. During the decade 1740-1750, the *Alabama* and Koasati towns were under the influence of the French.[53] This may have been due to the fact that French powder was easier to deliver from Mobile Bay to the Alabama and Koasati towns than it was to bring it inland from the English trading centers on the Atlantic coast. In addition French powder was clearly superior to the English powder. And a French fort stood close by to protect French interests.[54]

To offset these disadvantages the English attempted to sell more rum to the Indians.[55] They did not, however, sell to the Koasati, which maddened the latter, and caused them to complain to the French. In 1751 English traders visited the Koasati town in order to stir up trouble against the French. It was not, however, until the French were driven from the continent in 1763 that the English enjoyed a clear trading monopoly. Robert Walton, trader to the Koasati town, introduced the pig to the Indian.[56] Before long fences appeared in the Koasati fields; the Indians became actively engaged in stock raising.

THE MIGRATION PERIOD

When the French were eliminated from the Alabama-Tombigbee basin, Koasati in small bands began to leave the mother

town on the Alabama.[57] A public square was erected on the Tombigbee, but was soon abandoned.[58] As the whites, particularly the Georgians and Carolinians pressed westward, so too, did the Indians. Bands of Koasati appeared in Louisiana in 1795.[59] Before long Koasati settlement had spread westward into Texas. In 1822 240 Koasati were on the Trinity River—50 on the Neches; there were 350 tribesmen on Red River, Louisiana in the same year.[60] By 1850 the Red River settlement was being abandoned in favor of the Texas communities.[61]

Meanwhile, Koasati bands were also collecting on the Calcasieu River in Louisiana ten miles southwest of the present city of Kinder.[62] When a nepidemic struck the Texas communities a place of refuge was found by many of the stricken in the Koasati community on the Calcasieu. At the time of the Civil War this so-called Indian Village site was the largest of the Koasati communities.

It is regrettable that in the century between the Treaty of Paris (1763) and the Civil War (1861-1865), the years of the Koasati migrations, that little was recorded of the tribe and their lifeway.

The following represents at best an attempt at cultural reconstruction. It will deal for the most part with the Koasati sites and economy.

Following the pattern established in the Creek Confederacy, the Koasati continued to be town dwellers. Two prime qualifications were deemed necessary for a town site:[63]

1. it had to be one in which the soils and climate were conducive to the raising of maize, peas, and beans, as well as additional supplementary crops.
2. the site had to be located on a river navigable for canoes.

Throughout the migration period, whether on the Red, Sabine, Trinity, or Calcasieu rivers these prime considerations were followed.[64]

Whether or not the Koasati set up a town square at these sites is not known for certain. No mention is made of a town square in the letters of the Indian agents to their superiors in Washington.[65] There is no mention of the town square by later field workers. However, the possibility of its existence remains.

The Koasati who abandoned the Alabama River for Oklahoma during the Creek removal set up a town square in their new home,[66] and at Indian Village in Louisiana the complement of the town square—the chunkey yard is known to have existed. In was called *itbitka* by the Koasati, or "the big ground," and was used primarily for dancing and for games such as the ball play.[67]

During the migration period the Koasati continued to farm when possible, to fish, to hunt, and to gather. Methods employed were remarkably like those used on the Alabama River. It was trade that upset the Koasati lifeway. The Indians having relied after 1763 solely upon the English traders for guns, bullets, powder, razors, metal knives and utensils, woolen goods, and cloth were suddenly cut off from the traders after their departure for the west, and were compelled to utilize increasingly the resources of the land and their own resourcefulness to earn their livelihood. For the Koasati this was a blow of significant proportions. It may well account, at least in part, for a retrogression in Koasati material culture—particularly in the economic lifeway.

Whereas the Koasati who had lived on the Alabama River were *primarily* agriculturists, the Indians of the early migrations were first and foremost hunters, fishermen, and gatherers, who supplemented these activities by planting corn, beans, pumpkins, and peas.

THE BAYOU BLUE COMMUNITY

In 1884 the Koasati moved for the last time.[68] White settlers, taking advantage of the terms of the Homestead Act of 1862, obtained 160 acre homesteads in the Koasati area. The Koasati, who did not own the land, were forced to abandon it. They moved to the Bayou Blue fifteen miles to the east.[69]

Nine years after their arrival, Reverend Paul Leeds observed them for the first time.

> Idleness, drunkeness, aimlessness and poverty marked their daily life, indicating no shadow of the knowledge of God, or his saving grace.
>
> Small-bark roofed huts were their homes; game corn and wild fruits in season their main diet, and drinking liquor, wild dancing, and a crude form of racket ball formed their usual pastime. There is no evidence that they were a treacherous or warlike people, or ever participated in a massacre of the whites. Their women were usually chaste and faithful to their husbands and they were generally a peaceful and harmless folk.[70]
>
> But the existing evils among the Koasati, as he understood them, Leeds set as one of his missions in life to correct. A Congregationalist, he was instrumental in having St. Peter's Congregational Church built in the community. The Indians completed the church building in September, 1901. From the pulpit Leeds exhorted against the ball play, against the tribal dances, against the consumption of alcoholic beverages. And while ball play and dances were carried on in secret in fields distant from the church for a number of years after Leed's arrival, they were ultimately discontinued.[71]

In peopling their new-found home the Koasati abandoned in part the traditional Creek custom of settling on river sites favorable for canoe traffic; the Bayou Blue, shallow, and clogged with cypress trees, is barely navigable. The land on either side the bayou was similar, however, to the land from which they had come, and could be easily tilled.

The Koasati farmed, fished, hunted, and gathered once more. But this idyllic economic pattern, changed little from the days of the Creek Confederacy, was shattered by the coming of the rice farmer to southwestern Louisiana, and ultimately to the lands known to belong to the Koasati.

Rice had been planted by the Acadian farmers soon after their arrival in the eastern portions of the Louisiana prairies

in 1755.[72] They learned to raise rice in small ponds, planted it by hand, cut and threshed it with sickle and flail, and hulled the grain with mortar and pestle. The work was laborious; the crops were small. But these methods were retained until the arrival on the Louisiana prairies of the farmers from the Middle West.

In 1882 the Southern Pacific Railroad was extended across the prairie. With it came an influx of farmers from Iowa, Illinois, and Nebraska who were anxious to plant rice on the prairie utilizing the methods best known to them. The venture was immediately crowned with success. The problems of irrigation, cultivation, harvesting, and milling were all systematically worked out. David Abbott was responsible for solving the problem of raising water from the bayous to the prairie by a system of chain buckets. Later, wells were dug and canal systems and laterals, for dispatching water through the fields were laid out. The machinery of the Middle West was introduced—especially the binder and reaper. By World War I the tractor was replacing the mule as the chief "beast of burden." Rice farming was becoming the chief form of land utilization on the southwestern Louisiana prairies.

The land was quickly populated. Farmers from the Middle West and the more enterprising Acadian farmers from the eastern Louisiana prairies moved to the southwestern prairies. So, too, did many Negroes. In 1910 Odell Bertrand, an enterprising French-speaking rice farmer, arrived in the Koasati community itself. A friend of the Indians, he and others of like mind, played an important role in the Koasati economic revolution which was to follow.

The Koasati were no longer to be subsistence farmers, hunters, fishermen, and gatherers. They were to work the fields of the Acadian farmers. They were to become wage earners; they have remained so to this very day.

THE PRESENT-DAY INDIAN

For the child in school the questions of Indian origins and migrations, the rise and development of the distinctive Indian cultures, and the changes that have occurred in Indian cultures through time are but preludes—albeit very significant ones—to the problems of the present-day Indian and the conditions under which he lives.

There is no question that "THE ECONOMIC POSITION of the Indians is less favorable than that of any other American minority group. In most Indian communities the pattern is one of bare subsistence, with the result that some of the nation's worst slums are to be found on Indian reservations."[73]

Unemployment on the Tongue River Reservation runs over 81%; on the Rocky Boy Reservation—90%.[74] A recent visitor to the Wind River Shoshone Reservation reports that few people are working—that the tribe is supported largely by welfare.[75]

Problems of health, of course, are related to those of poverty.

> Many problems in Indian health stem from inadequate sanitary facilities, contaminated water, substandard housing, deficiencies of essential foods, and ignorance about when and how to obtain medical services. These conditions prevail among all impoverished rural folk in the nation, but many Indians suffer under two special handicaps: one, a culture that often ignores modern sanitary practices; and two, lives that are spent in remote and sparsely settled areas.[76]

While conditions are perhaps improving Peter Farb points out that

> The average age of death for an Indian today is forty-three years, for a white sixty-eight years. Death from dysentery is forty times greater among Indians than whites; influenza and pneumonia death rates are twice as high. Middle-ear infections are so widespread that on some reservations a quarter of the children have suffered permanent hearing loss. Trachoma, an infectious eye disease that often causes blindness is virtually nonexistent in the United States—except on the reservations. A survey made a few years ago on the San Carlos Apache Reservation in Arizona showed that 61% of the children between five and eighteen were afflicted.[77]

In education the record is equally dismal. The late Senator Robert F. Kennedy, Chairman of the Subcommittee on Indian Affairs, could report that

> The drop-out rate for Indians is twice the national average. Their level of education is half the national average, and their achievement levels are far below

the rest of the students. The longer an Indian child stays in school the further behind he falls.

These youngsters are often taught by teachers who are indifferent to them and their problems, and this indifference finds its way into the hearts of the children themselves. . . . One-fourth of elementary and secondary school teachers by their own admission would prefer not to teach these children. Indian children, more than any other group, believe themselves to be "below average" in intelligence. Indian twelfth-graders have the poorest self-concept of all minority youngsters of that age tested.

No wonder so many of these children abandon their pride and their purpose and leave school. They are trapped in a society which offers them neither a decent place nor hope of improvement. So the cycle of poverty and despair is carried on with each generation.[78]

Aspects of the problems of the present-day Indians can be taught at all levels in the school program. For the tender years: What is a reservation? How do the present-day Indians earn their livelihood? What diseases flourish on the reservations and why? What is their geographical distribution? For the middle school add the historical-geographical dimension. Add *assimilation* and *termination* to the child's vocabulary. Using inquiry and discovery have the child dig into the cases of the Menomini and the Klamath. What is meant by self concept? How does the reservation Indian—the non-reservation Indian feel about himself and why? Add for the high school student case studies on water rights, education, poverty, health problems and perhaps on—Where does the Indian go from here?

The task is not nearly as difficult as it used to be, for the materials—books, visuals and the like—to assist teachers and students are becoming increasingly available.[79] And in the view of this evaluator they are certainly better than ever.

CLOSING REMARKS

It is important, I believe, that the United States survive. Our message to humanity has been clear and distinct. We believe in the freedom and integrity of every human soul. During many periods in our history we have failed of our purpose. We have been particularly negligent in handling the problems of the red man and the black man. There is no longer time for error. For

us in the schools—for us in geographic education—the task is clear. We must concentrate on the social imperatives of our times. Every child passing through the grades must be made aware of these social imperatives—must be made aware of the fact that Indian is human being, that Negro is human being, that every man is human being. *One* way to begin is to concentrate on the American Indians as a case in point. Teachers of America, find for yourselves, as I have, a thrilling experience, an adventure in cultural geography.

FOOTNOTES

1. See Terry Ferrer, *Classroom Revolution,* Reprinted from the Herald Tribune, 1963.
2. Particularly pertinent for teachers of geography—the High School Geography Project materials.
3. Implicit in projects funded under the Education Professions Development Act (1967). Proposals are granted for Educational Personnel Development.
4. Quoted in Carey McWilliams, *Brothers Under the Skin,* Little, Brown and Co., Boston, 1964, p. 59.
5. Dorothy Cross, "The Indians of New Jersey," *Proceedings of the New Jersey Historical Society,* Vol. 70, 1952, p. 14.
6. The Mandan story is beautifully described in Edward M. Bruner, "Mandan," in Edward H. Spicer, ed., *Perspectives in American Indian Culture Change,* University of Chicago Press, 1961, pp. 187-270.
7. The Koasati migrations are described in Daniel Jacobson, "The Origin of the Koasati Community of Louisiana," *Ethnohistory,* Vol. 7, No. 2, Spring, 1960, pp. 102-106.
8. More properly the Dawes Severalty Act of 1887. See William T. Hagan, *American Indians,* University of Chicago, 1961, pp. 140-148 for a general description.
9. See Ruth M. Underhill, *Red Man's America,* University of Chicago Press, 1953, p. 332.
10. U.S. Congress, House of Representatives Concurrent Resolution 108, of the 83rd Congress, First Session, August 1, 1953. The Resolution can be found in Wendell H. Oswalt, *This Land Was Theirs,* John Wiley & Sons, Inc., New York, 1966, p. 522.
11. For European concepts (1492-1729) concerning American Indian origins see Lee E. Huddleston, *Origins of the American Indians,* University of Texas Press, 1967. See also Robert Wauchope, *Lost Tribes and Sunken Continents,* University of Chicago Press, 1962, pp. 51-53, 59-60.
12. The statement and the remainder of the paragraph relies chiefly upon Wauchope, *Ibid.,* pp. 51-53.
13. Jesse D. Jennings, *Prehistory of North America,* McGraw-Hill Book Co., New York, 1968, pp. 71-75. The original find is discussed in J. D. Figgins. "The Antiquity of Man in America," *Natural History,* American Museum of Natural History, Vol. 27, No. 3, pp. 229-239.
14. H. M. Wormington, "Ancient Man in North America," *Denver Museum of Natural History,* Popular Series, No. 4, pp. 85-91.
15. The site and the finds are discussed in Gordon R. Willey, *An Introduction to American Archaeology,* Prentice-Hall, Inc., Englewood Cliffs, New Jersey, Vol. 1, 1966, p. 30.
16. Richard Shutler, "Tule Springs Expedition," *Current Anthropology* Vol. 6, No. 1, 1965, pp. 110-111.

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17. Willey, *op.cit.*, p. 30 reports that "dwarf mammoth bones have been found in deep alluvium with what appear to be hearth areas, and a burned bone fragment from there has yielded a reading of more than 30,000 years."
18. George F. Carter, *Pleistocene Man at San Diego,* Johns Hopkins Press, 1957, pp. 378-379.
19. Hansjurgen Muller-Beck, "On Migrations of Hunters Across the Bering Land Bridge in the Upper Pleistocene," in David M. Hopkins, *The Bering Land Bridge,* Stanford University Press, 1967, pp. 373-404.
20. Chester S. Chard, "The Old World Roots: Review and Speculations," *Anthropological Papers,* Vol. 10, No. 2, University of Alaska, Fairbanks, 1963, p. 120, and Chester S. Chard, "Routes to Bering Strait," *American Antiquity,* Vol. 26, 1960, p. 283.
21. Inferred from Carl O. Sauer, "The End of the Ice Age and its Witnesses," *Geographical Review,* January, 1957, pp. 36-40.
22. *Ibid.*, pp. 29-30.
23. Ronald J. Mason, "The Paleo-Indian Tradition in Eastern North America," *Current Anthropology,* June, 1962, pp. 233-235.
24. George I. Quimby, *Indian Life in the Upper Great Lakes: 11,000 B.C. to A.D. 1800.* University of Chicago Press, 1960, pp. 30-31.
25. Mason, *op.cit.*, pp. 237-241.
26. Alex D. Krieger, "Early Man in the New World," in Jesse D. Jennings and Edward Norbeck, *Prehistoric Man in the New World,* University of Chicago Press, 1964, p. 34.
Bone and stone tools associated with extinct fauna (horse and mastodon) place man's occupation in Central Chile even earlier—11,380 + or — 320 years ago. See Julio Montane, Paleo-Indian Remains from Laguna de Tagua Tagua, Central Chile, *Science,* Vol. 161, September 13, 1968, pp. 117-118.
27. Dorothy Cross, *Archeology of New Jersey,* Vol. 1. Trenton: The State Museum and the Archeology Society of New Jersey, 1941.
28. Richard S. MacNeish, "The Food-gathering and Incipient Agriculture Stage of Prehistoric Middle America," in *Handbook of Middle American Indians,* Robert Wauchope, General Editor, Vol. 1, *Natural Environment and Early Cultures,* Robert C. West, Editor, University of Texas Press, Austin, 1964.
29. Richard S. MacNeish, "The Origins of American Agriculture," *Antiquity,* Vol. 39, 1965, pp. 87-94.
30. Clark Wissler, *The American Indian,* Peter Smith, New York, 1950, p. 20.

31. Kenneth D. Wann, Miriam S. Dorn, and Elizabeth A. Liddle, *Fostering Intellectual Development in Young Children,* Bureau of Publications, Teachers College, Columbia University, New York, 1962, p. 53.
32. An excellent discussion of the Indian culture areas appears in Harold Driver, *Indians of North America,* University of Chicago Press, 1961, pp. 12-20.
See also Map 2, *Culture Areas.*
33. See the map Food Areas of the New World, in Wissler, *op.cit.,* p. 2.
34. See the map Food Areas of the Indians of North America, in Daniel Jacobson, Indians of North America, *The New Book of Knowledge,* Vol. 9, 1966, p. 165.
35. The methodology of historical geography and its significance for the American school is described in Daniel Jacobson, "The Role of Historical Geography in the American School," *The Journal of Geography,* Vol. LXIV, No. 3, March, 1965, pp. 99-105.
36. The reconstruction of the Creek and Koasati past relies heavily upon Daniel Jacobson, *Koasati Culture Changes,* (Ph.D. Dissertation, Louisiana State University), 1954, but major original sources are also cited below.
37. Caleb Swan in Henry R. Schoolcraft, *Historical and statistical information respecting the history, condition and prospects of the Indian tribes of the United States.* Parts I-VI, Philadelphia, 1851-1857, Vol. V, pp. 256-257.
38. *Ibid.,* pp. 366-367.
39. An excellent description of the Koasati town is available in Benjamin Hawkins *A Sketch of the Creek Country,* 1798 and 1799, Collections of the Georgia Historical Society, Vol. 3, 1848, pp. 35-36.
40. Swan and Hawkins both contain excellent descriptions of the public square.
41. James Adair, *The History of the American Indians,* London, 1775. (Reprint edited by Samuel C. Williams, The Watauga Press, Johnson City, Tennessee, 1930), p. 453.
Also Swan, *op.cit.,* p. 265.
42. Swan, *Ibid.*
43. William Bartram, *Observations on the Creek and Cherokee Indians,* 1789, with prefatory and supplementary notes by E. C. Squier, Transactions of the American Ethnological Society, Vol. III, Part 1, New York, 1853. Reprinted 1909, pp. 34-36.
44. Adair, *op.cit.,* pp. 432-439.
45. John Swanton, Forty-second Annual Report, *Bureau of American Ethnology,* Washington, D.C., 1924-1925, p. 691.
46. *Ibid.*
47. Bartram, *op.cit.,* p. 400.

48. Adair, *op.cit.*, pp. 432-434.
49. Jones, *op.cit.*, p. 64.
50. Quoted in N. M. Miller Surrey, *The Commerce of Louisiana during the French Regime,* 1699-1763, Columbia University, New York, Longsman, Green & Co., agents, 1916, p. 357.
51. Also manufactured in white and black although the red and blue were Indian favorites. The French called the cloth *limbourg.*
52. Collections of the Georgia Historical Society, 6 Volumes, Savannah, 1840-1904, Vol. II, p. 124.
53. Surrey, *op.cit.*, p. 99.
54. The fort—Ft. Toulouse—was named in honor of Le Compte de Toulouse. It was of log construction with four bastions fifty "toises" square, with two iron cannons in each. There were lodgements for soldiers and a "magasin" for munitions and food. See Pierre Margry, *Decouverts et etablissement des Francais dans l'ouest et dans le sud de L'Amerique Septrionale* (1614-1754), Parts I-VI, Part V, pp. 482-484.
55. Surrey, *op.cit.*, p. 359.
56. W. B. Hodgson, et al., *Creek Indian History,* Americus, Georgia, 1938, p. 34.
57. A critical analysis of the contest between the European powers for supremacy in the Alabama-Tombigbee Basin can be found in Alfred W. Reynolds *The Alabama-Tombigbee Basin in International Relations,* 1701-1763, (Ph.D. Dissertation, University of California, Berkeley), 1928.
58. Bernard Romans, *A Concise Natural History of East and West Florida,* Vol. 1, New York, 1775, pp. 326-327.
59. John Sibley, in Annals of Congress, 9th Congress, 2nd Session, columns 1086-, 1806-1807.
60. Jedidiah Morse, *A Report to the Secretary of War of the United States, on Indian Affairs, Comprising a Narrative of a Tour Performed in the Summer of 1820,* New Haven, Connecticut, 1822, p. 373.
61. Bollaert, William, *Observations on the Indian Tribes in Texas,* Journal of the Ethnological Society of London, Vol. 2, 1850.
62. Jacobson, Ethnohistory, *op.cit.*, p. 105.
63. Jacobson, Koasati Culture Changes, *op.cit.*, p. 12.
64. The pattern was only to change with the Koasati arrival on Bayou Blue.
65. Sibley and Morse.
66. See Jacobson, Ethnohistory, *op.cit.*, p. 113.
67. *Ibid.*
68. Information from Paul Leeds, late pastor to the Koasati of the Bayou Blue community.
69. Jacobson, Ethnohistory, *op.cit.*, p. 106.
70. Paul Leeds, Long Trail to Christ, p. 2.
71. Jacobson, Ethnohistory, *op.cit.*, p. 107.

72. Data relating to the rice culture of the Southwestern Louisiana prairie derive almost entirely from the excellent article by Lauren C. Post, "The Rice Country of Southwestern Louisiana," *Geographical Review,* Vol. 30, 1940, pp. 574-590.
73. William A. Brophy and Sophia D. Aberle, *The Indian America's Unfinished Business,* University of Oklahoma Press, Norman, 1966, p. 62.
74. *Ibid.* p. 68.
75. Barbara Kuklinski, graduate student in geography, Michigan State University.
76. Brophy and Aberle, *op.cit.,* p. 159.
77. Peter Farb, The American Indian A Portrait in Limbo, *Saturday Review,* October 12, 1968, p. 26.
78. Guest Editorial, *Parents' Magazine,* June, 1968, p. 30.
79. For a review of children's literature concerning the Indian see May Hill Arbuthnot, *Children and Books,* Scott Foresman and Co., 1968, pp. 470-471. See also Charlotte S. Huck and Doris Young Kuhn, *Children's Literature in the Elementary School,* Holt Rinehart and Winston, Inc., New York, 1968, pp. 297-300 and 488-489.